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ZUBAIR ZAFAR KHAN

Maulana Abul Hasan Ali Nadwi's response to *Tassawwuf*

INTRODUCTION

Maulana Abul Hasan Ali Nadwi (Ali Miyan) was a great Islamic scholar, versatile genius, world-renowned thinker, socio-religious reformer, profound theologian, high ranked educationist, as well as farsighted historian of the twentieth century. That's why he was entitled as *Mufakkir-e-Islam*. His reformist ideas were well accepted by both the Muslims and non-Muslims who admired his personality.

A well known Sufi and a scholar of *Tassawwuf* and *Tassawwuf* literature, he had his own views regarding *Tassawwuf*. He considered *Tassawwuf* as a prime part of religion, required for the development of high moral values in his followers, defends it with his strong logical approach. He also termed it as *Fiqh-e-Batin* (inner jurisprudence).¹ This essay attempts to offer Ali Miyan's introduction and adherence to *Tassawwuf*, his progress in later life and moderate logical approach to it. As a reputed scholar his thoughts regarding *Tassawwuf* give a new look to the discipline. The expression of his thoughts and strong advocacy of his opinion balanced by logical reasoning presents '*Tassawwuf*' as an interesting goal and crucial factor in producing moral men in Islamic history.²

ALI MIYAN'S INVOLVEMENT IN TASSAWWUF

Ali Miyan belonged to an orthodox Muslim family and among his ancestors Sayyid Ahmad Shaheed was an eminent Sufi of his time. There were a number of other members of his family who were also popularly famed as great Sufis of their times, like Ameer Qutubuddin, Qazi Sayyid Ahmad Naseer Abadi, Shaykh Fakhruddin Khayali, etc. His maternal grandfather *Shah Zia-un-Nabi* was also a great Sufi, and an ideal personality to whom many